THE

Western Conference News Letter

Volume 1 MAY, 1905 Number 3

Published monthly, except July and August, by the
WESTERN UNITARIAN CONFERENCE
175 Dearborn Street, Chicago
Subscriptions, twenty-five cents per year.

Entered at Chicago, Ill., as second-class mail matter.

Among the many letters that have been received congratulating the NEWS LETTER upon its birth and general appearance, there have been many that showed an appreciation of the directory feature. The need that created this feature was one discovered by the secretary in his journeyings about among our Unitarian people. Frequently he is asked if we have a church in a certain city to which a friend has moved who is of liberal sympathies. Occasionally the important question of a change of residence is determined by whether there is a Unitarian Church in the prospective place. Of course the Unitarian Year Book gives the information desired, but this is not generally in the hands of our people, not even the minister always having one. Again, it gives a sense of unity for the names of the churches and alliances to appear together on a sheet that is a monthly visitor to so many homes. The great weakness of our cause is the lack of union that we manifest. Each church is in a manner a Pegasus that refuses to be harnessed to the plow. This is at once our glory and our weakness, for the fields have to be tilled for a harvest to be reaped. To stand together in a common cause always creates the fraternal spirit, and the array of church names on these pages are a solid phalanx in type that marks the unity of spirit for which we strive. We are apt ofttimes to forget that we have a cause; we come to feel somehow that prejudice and bigotry have died away and that all the world is liberal. When we feel that way we are listening to a siren voice. It is true that the voice of the liberal among the so-called orthodox is heard in the land to-day proclaiming liberty, but he speaks only for himself and not the multitude yet bound. Engrossed in our own interests and sheltered by study walls we fail to know altogether the religious mind of men. The one who occupies the position of secretary learns very soon that there are many who are ashamed to announce themselves as Unitarians, even though they are such in belief, because of the odium attached. In many localities to be a Unitarian is to invite persecution in all of its forms. This being true, have we not a reason to present a united front? We are, as we have always been, the champions of religious freedom. We feel that truth is fully able to care for itself if left free to combat error. Truth leads into loving companionship where all rivalry is to strive to be foremost in overcoming all malice, evil, spite and lies. Is not this a good union to join?

The world to-day unites in asserting that the greatest element of character is courage. All of the "new thought" movements are unconsciously founded upon this element. By denying the existence of dangers and difficulties the lions in the pathway of their followers are chained. Any one who meets life with an open brow and a calm, courageous front will win from it the prizes that it has to offer. Within limit any man can achieve what he sets out to win if he have the courage to persevere. The advice that should be given at ordination to every young minister is: do not be afraid of your congregation. This advice applies not alone to preaching the word of God without fear or favor, but to the management of material affairs. The protestant minister is apt to feel that his people are overburdened with demands on their purses for church purposes, yet this is not likely to be the case. But seldom does the protestant exercise much self-denial for the sake of the church. If the minister approaches the financial needs of his own church, the missionary enterprises connected with it and the needs of the executive departments of the denomination with calm courage and determined mien they will be met amply and fully. When the courage is calm, the spirit serene and the conviction of usefulness great the impossible to any other spirit is exultant to yield.

The idea that Unitarianism is a Cause takes but slow hold of the liberal mind. That it stands for an attitude toward life far different from that of other Christian sects seems to be understood, but that it should be propogated at any cost does not become part of its understanding. A generous open attitude toward life means progression, and this eventually brings a better humanity with nobler ideals and lives. Always the contest is on between the forces of repression and progression. The forces of the narrow life never cease to work; personal salvation is in it they believe. The forces of the broader life frequently lose their zeal because race salvation is so general and so intangible a thing and change so imperceptible. When there is a minister that is pleasing and forceful in the pulpit all goes well; but when this is not the case the many fall away, they say we will pay for what pleases us, but for nothing else. The members of churches that have long received A. U. A. aid say this. How different the attitude in this case between the one who gives and the one who receives. It has long been a marvel to the Western workers that the noble men and women of New England and elsewhere should pour year by year the stream of their wealth unstinted for missionary enterprises. There is no return to them. Their ears do not hear the eloquence of the minister their gifts support. The gift was not for self-gratification, but because they believed in the great need for the spread of the gospel of the greater life. When we Western Unitarians come to full self-realization, we shall know that loyalty and devotion and patience are the grand qualities that mark manhood and create usefulness.

Do not forget, readers of the NEWS LETTER, that the friends of the Cleveland Church offer a generous hospitality to their fellow Unitarians of the West. It is to be hoped that the acceptance may be as hearty as the invitation, that we may have a splendid Conference.

SIMPLE RELIGION.

The message of Charles Wagner's "The Simple Life" has emphasized the complexities of society which tend to destroy the simplicity without adding to the satisfaction of life. The real difficulty, he says, "is the confusion of the secondary with the essential." Life must be simplified and improved by putting the essential foremost and not allowing secondary and arbitrary conditions to usurp the place and office of what is real and primary.

The message of the earnest preacher has had a wide hearing and it is to be hoped will tend to simplify social ways somewhat. Meanwhile the process of simplification is going on quite noticeably in religion.

"The confusion of the secondary with the essential" has long been recognized as the cause of much religious dissatisfaction. The feeling is growing that theology and theological beliefs are not the essentials of religion, that creeds and doctrines at best are but artificial inventions,—mechanical gearing, as it were,—to make more usable the power of religion; the essential thing being the real uplift and betterment of life. It matters little what doctrines or creeds are received if they give the real inspiration and provoke the definite application of power to the uplifting of men. When a doctrine becomes so weak, or so misplaced that it cannot meet the pressure of the uplifting power, it becomes a hindrance rather than a help; when the complications of the creed require all the attention of the owner to keep it in position, there is not likely to be much power applied through it to the real object of resistence. While Christians realize that beliefs and doctrines are necessary, they also know that they are but secondary to the manhood and real character of the Christian. This realization is simplifying beliefs all along the line. A noticeable instance being the preaching of Mr. Wagner and its acceptance. Another instance is the case of Rev. Dr. Carter of the Presbyterian Church in New Jersey. He found the Calvinistic creed so complicated, arbitrary, untrue and unusable, that he refused longer to use it. He asked the Presbytery for permission to cast it aside as something he could no longer use nor ask others to receive. To the everlasting honor of the Presbytery be it remembered that they invited Dr. Carter to remain in the Presbyterian Church and preach his convictions, use his own creed, and ignore the Assembly's Catechism. The whole question with Dr. Carter centered about the thought of God. His conception of God was the one test to which his creed must conform. In his thought of God, goodness, kindness, forbearance, love are the predominating qualities. Dr. Carter has been doing what our own lamented and beloved Chadwick did, who wrote in 1862—according to Mr. Gannett's beautiful tribute in *Unity* of March 2: "I am everywhere simplifying. My creed is getting very short. I believe in goodness, therefore in its inspirer, God,—therefore in its highest incarnation, Jesus Christ." This process of simplification is going on in many minds. Creeds grow short and only the doctrines that are most helpful are brought to the front. Theology is being tested not only by its truth but by its helpfulness. It is no longer sufficient to prove the truth of doctrines; their helpfulness must be shown. It is not so much the truth as the use of a doctrine that commends it. The value of a belief is not its abstract or intellectual true-ness, but the actual power and inspiration it applies to life, as the value of a machine is not its mechanical complications but its ability to apply power to a specific purpose. Helpfulness is more and more the test and the authority of religion. Controversies over the truth or the scripturalness of doctrines are becoming fewer; the measurement of Christianity by authoritative beliefs is displaced by the practical standard of helpfulness. That is best which helps most to the highest welfare of man. The Christian world is simplifying its creeds into a more sure belief in simple goodness, and its methods into more practical applications of helpfulness. Whoever would commend his beliefs let him show how useful they are to the attainment of a high and worthy manhood. The present demand upon Christians is not to prove the truth of their beliefs but to show their usefulness. If a belief helps one to purity, to spirituality, to practical demonstrations of goodness, to the real attainment of ethical character,—that is the essential thing; whether the belief be Christian or heathen, orthodox or heterodox, is a secondary matter. The chief thing is to hold beliefs that are daily helpful. The test of service must measure theologies and religions as well as persons. That is best which serves most. This test is bringing us to the simple religion of Jesus. Doctrines such as "the fall of man," "the Trinity," "supernatural birth," "original sin," "total depravity," (which the old lady said was true enough but you could not live up to,) etc., are being ignored, left behind because they are useless to-day. There is no working point, no practical contact with the ethical needs of men to-day in these dogmas, and so even orthodoxy is becoming indifferent to them and is simplifying its beliefs by putting the emphasis upon what is of most ethical service to the individual. —JOHN LEWIS MARSH.

Lincoln, Neb.

UNITARIAN CLAIMS PRESENTED.

A friend of the NEWS LETTER has sent it the following letter which certainly deserves a wider circulation than it has had:

QUINCY, ILL., Feb. 23rd, 1905.

To the Friends of the Liberal Faith:

For many years creeds have not always stood for the real life of the people who accepted them. "Men grew away from the old standards without being willing to acknowledge it. For six days men admitted that they were bound by the law of nature and bound to credit the revelations of investigation; the seventh day they affirmed their faith in that which contradicted the axioms of every day thinking and living."

Unitarians have always opposed creeds—have never allowed themselves to get into the power of words—and they have never been forced to "juggle with language or conscience; to declare that the obvious meaning of their utterances is not the real meaning; or persuade themselves that they believe what in their hearts is a lie."

Unitarians insist on the absolute independence of the local church. Individuals and churches resent any wish or attempt to define their faith or methods. They want the privilege of believing as they go along. Still, we think that the following is a fair statement of Unitarianism, as interpreted by its foremost advocates and held by the great majority of its followers everywhere:

We believe in God, * * * "the being which cannot be described, yet whose dearest name is Father."

We believe that "this wonderful life which has somehow come to be in man does not perish with the body." "We believe that death is only an incident, life is continuous." We believe that "we are making our future life day by day; and that its condition is to be determined, not by creed or belief or ritual or worship, as such, but by character."

"We accept and honor the Bible as the best of many

similar Scriptures, produced by the same causes and under the same laws." We believe that in parts it is barbarous and cruel, being the work of a barbarous age. We believe that "the Bible shows the growth of religious ideas from barbarism up to the sweet teachings of Jesus."

We do not believe in the failure of a creative plan, or in the fall of man. "We maintain against the doctrine of total and hopeless depravity an abiding faith in the dignity of human nature." "We believe so fully in human nature that we assert that it was capable of producing Jesus of Nazareth."

We call ourselves Christians because we claim to teach what was central and essential in the message of Jesus—love to God, love to man, and perfection of character. Jesus is to us "the sweetly reasonable, all-loving, faith-inspiring, divine man, in place of the mystical, incomprehensible, doubt-compelling human God."

We believe with Jesus, who reduced all of the ten commandments into one, that love is the greatest force in the world. We listen to the command of the Master to be perfect, and believe character to be the mightiest of all possible motives. We think that if ever the sociological dream of the "Kingdom of Heaven on earth" is to be realized it must come through love to God and love to man and the perfection of character.

We feel that every new truth is a new revelation. "We are fully convinced that faith based upon a scientific sense of the vast possibilities of nature is the main hope of the world." "We know that reason cannot explain all the deep mysteries of being, but we insist that it be left free to investigate them."

We do not believe that "religion is a psychological stage, anterior to that of reason." "We know, and, what is better, we feel inwardly, that religion is the basis of civil society, and the source of all good." We believe that "religion means the honest endeavor to reach a complete life."

In the assurance that "All is law, yet all is love," we believe that it is the mission of the Liberal Faith to reconcile religion and science.

"To us the church is not a private circle of select saints or a Sanhedrin of the infallibly right in religious matters. It is rather an assembly of worshippers and truth-seekers, a body of learners conscious of their ignorance and imperfections, an association for mutual improvement and helpfulness."

Such is our effort to tell you of "a gospel so believable, a message so hopeful, an interpretation of Christianity and the Bible so reasonable."

—TRUSTEES OF THE SECOND CONGREGATIONAL (UNITARIAN) CHURCH.

TRUTH; RIGHTEOUSNESS; PEACE.

Truth, not hearsay. What we know for ourselves, because we have made experience of it, instead of what we merely accept because people say so. Truth, not falsehood. The life and the ideal in harmony, not at variance. It is one of the fine elements of life.

Righteousness. Straightforwardness expresses it. The delight of a clear, strong path, under guidance of high ideals. High character and the glory of it.

Peace. Not ease, idle ease, nor freedom from what we do not like, but the repose of ordered power. The noisy steam-tug is unrest. The vast liner as it leaves her, or the silent turbines at Niagara tell us what peace is. It is so when life grows deep and quiet and invincible.—*W. Hanson Pulsford in "Great Passages."*

"THE ABUSE AND USE OF 'THE SYSTEM' IN RELIGION."

A sermon preached in the Third Unitarian Church, Chicago, by its minister, Rev. Fred Alban Weil, and presented as timely by members of the Third Church to readers of the NEWS LETTER.

Referring to the approaching meetings of the Western Conference at Cleveland and to the Anniversaries at Boston, Mr. Weil spoke in detail concerning the purpose of the American Unitarian Association and the Western Conference, calling attention to what they have accomplished. Continuing he mentioned the relation existing between the individual, the congregation, the Conference and the Association, and then said:—

"In the Unitarian denomination to-day there are those willing to accept our gospel without making any systematic effort to share it, and there are those who do desire to extend the word through an organized effort which shall go on as effectively as any great business undertaking. I count myself among the latter. The main purpose is not to set adrift people who are contented in their faith in order that they may work our their salvation in fear and trembling. There is something else which demands attention before this step. We should offer a haven to the untold number who are parting with or have left the old belief and who do not see the new. Many do not understand that religion and science go hand in hand and perhaps regard churches as a Sunday farce, attended by those hearing unreal statements about an unreal heaven, an unreal hell and an unreal life here and now. We have plenty to do to reach such people. This is an obligation. It is not enough that we should drink our cup of joy to the full while others suffer amid the doubts and fears of superstition or reject all belief. Unitarians have a God-given first-duty. You and I have a God-given privilege—to make religion real in every day life."

"Yes, I know we have a mission. I do not care especially for the word 'mission,' for often it is understood that the missionary is better than his fellow. Not at all. We may not be one whit truer to a higher ideal than another person is to a lower one. Living the ideal, whatever it may be, is a measure of goodness. We have outgrown the fear of the shadows and have found God in the sunlight. We would help others to be free from the ban of myth and legend, and give to them principles which are rational and consistent. Then whatever they feel and think will be personal and sacred but it will not be founded on superstition and tradition. Unitarianism is broad and has many ideals. Shall we not help our neighbor who is in religious unrest? Shall we not unite to alleviate the pangs of his birth into a larger belief? If so, we need to work together and this means system. It is proverbial that our churches have not joined forces as they should. A story is related which likens the progress of Unitarianism to a procession of men in gigs with the drivers bobbing up and down at different moments and to varied heights. We want individuality, but individuality with co-operation and organization."

"The early Christians found it desirable to concentrate their efforts. The poor must be cared for and worship properly observed. 'The system' arose—I use a phrase applied to Standard Oil simply because it carries the idea of thorough organization. The motive for 'the system' of the Roman Catholic Church was a good one. To-day, however, you note it stretching out arms of authority, demanding that all worship according to its tenets. Right here is where the original 'system' is losing ground. It is at this point that we are to profit

in our observations. The abuse of 'the system' is to make it all authority. The use of it is to have an effectiue organization under the congregational polity which quickens and allows freedom of the individual conscience. Just as the Catholic makes the authority of the church his watchword, so the Unitarian makes his the authority of the individual conscience. Because the Catholic Church represents the old 'system' in religion some Unitarians have questioned anything like a developed organization among us. The church militant has never been the church Unitarian. We have been too much a church of negation. It is time we were recognized as a church of affirmation. We may affirm individually, but to do things, to accomplish, we need the long pull and the strong pull and the pull all together, with less wasted energy and neglected opportunities."

"Often we flutter close by the stronghold of orthodoxy. It is easier to be apologetic than energetic, and to be veneered with a consideration which is composed two parts thought of self and one part for the other person, It is in the line of least resistance to tread the beaten path. What we need to-day is the thought of the individual who is reverently seeking truth. We need live men and women—normal, sane, earnest, consecrated, who feel that the questions of life are vital, and that answers are necessary for the welfare of the soul. Let us acquire a color of our own, we Unitarians, and not be so ready to play the part of the chameleon in our religious attitude. We need the advice and inspiration of those whose years are their glory and a mark of their knowledge. We need the young with their vigor and enthusiasm. Yes, and if we are to serve, we need united effort, not 'the system' to crush out individuality, but 'the system' to encourage individuality. The workers in it may be all who believe in making the world better and in the compatibility of science with religion. We have learned the lesson that organization stands for bigotry and superstition. We have yet to realize that organization means brotherhood and soul growth. Unitarians have an honorable record but it is not enough to read the long list of distinguished people who have borne our name. Let us look the situation fairly in the face. What are we now doing in the world to establish righteousness? A great deal, to be sure, but I believe we might accomplish ten or one hundred fold more by co-operation."

"Let it be distinctly understood that I am not making a plea for the building up of an organization with a central power and that I am not waving 'Unitarianism' as a lone cross to save the world. I take the name because it is now our's, and so hold it best qualified to designate an evolving religious belief. What I do desire is courteous aggressiveness through organization. This is not an attacking aggressiveness but an affirming aggressiveness, not the aggressiveness of one who says 'Lo, I have all truth,' but of one who calls to the doubting and wavering and says 'Come with me and I will help you find yourself and you shall help me.' For this the Unitarian church should stand. Does it? The answer must be yes and no. Yes, for those churches which are truly thoughtful of others. No, for those churches which are satisfied if there be a place in which to attend service, in which to be married and from which to be buried. Organized Unitarianism will be stimulated in the spreading of our message accordingly as one or the other of these attitudes is observed.

"Our problems are many, not the least of which is the financial. Unitarians give yearly to other causes amounts ample for efficient propaganda work—the carrying of peace to some person tormented by the thought of an unreal God, or to one careless of God and soul. Perhaps donations are made to Young Men's Christian Associations which will not allow Unitarians to be full-fledged members. Such a proceeding often is regarded as a sign of broadness when the duty lies nearer home. If we had more of a family spirit through organization there would be an increased realization of denominational interests. The move in our Western Conference to publish monthly THE WESTERN CONFERENCE NEWS LETTER, and to circulate it among the different congregations, is a step in the right direction and should receive hearty support. From a small beginning may this paper grow and be a strong factor in making the Western Conference a mightier power for good."

"After all, the issue of the whole affair depends upon the individual congregation as material for a systematic 'togetherness.' Eventually we look to ourselves. Instead of expecting our truth to spread in some magical way we ask what we are doing. Without hesitation we may answer that we stand for the spirit of the American Unitarian Association and the Western Conference. We do desire to spread good tidings through organization and a real religion. We are organized, but more can be accomplished in this direction until eventually each one of us feels responsibility, feels that he or she is necessary to the life of the church."

"Let us make this congregation far-reaching in its influence—not by the mournful attitude, not by a happy-go-lucky existence, but by a cheerful determination to help others and to carry on the work through co-operation and consecrated selves. Let us grow in numbers—not for any self glory, but for the good that we may do. One more or less will not make or mar our truth, but with added souls that truth becomes more apparent to others. Those newly evolved into Unitarianism are zealous for the cause. Those who have long lived our simple exacting faith have a zeal matured by time. Let both be active."

"Because I care for my fellows I want to serve them in the most telling way, and for this purpose, methods in church work are essential. A single flower grows in all its beauty, but a thousand such may well raise their heads with proper cultivation. Will you aid in some other soul's unfolding for the glory of God in man?

"Let us ask ourselves the old question—'What doth it profit my brethren, if a man say he hath faith but have not works?' We answer that we have works, and yet greater works shall we do through systematic effort. This is 'the system' if you will, but a 'system' stripped of authority and clothed with individual freedom. It is a voluntary co-operation and it is a means to an end only as it helps others to be free in their religious beliefs and to give them a peace of their own finding.

"Truly, what doth it profit, my brethren, if a congregation or a denomination say it hath faith but have not works—the greatest works—made possible through effective organization?"

The following incident illustrates the false idea which Evangelicals generally have of Unitarians: A young lady well known and respected for her character and ability, was asked to lead the prayer meeting of the Y. W. C. T. U. Not wishing to do it and not wanting to offend the asker by a blank refusal, she evaded the question. But the request was urgently pressed, and the young lady, thinking to destroy the urgency of the solicitor, said: "But you know I am a Unitarian!" "Oh," said she, "you don't have to read from the Bible if you don't want to."

FIFTY-THIRD ANNUAL MEETING OF THE WESTERN UNITARIAN CONFERENCE to be held in the Church of the Unity, corner Euclid and Genesee Avenues, Cleveland, Tuesday, Wednesday and Thursday, May Sixteenth, Seventeenth and Eighteenth, Nineteen Hundred Five

INVITATION.

The Church of the Unity, Cleveland, Ohio, invites the members of the Western Conference to attend the Fifty-Third Annual Meeting as its guests. Members and friends of the Church will be glad to entertain delegates at their homes, and it is hoped that a large number will accept this invitation. Those who intend to be present are requested to send their names and addresses, with the title, "Miss" or "Mrs." prefixed to the names of ladies, together with the probable time of arrival, to Mrs. Wm. McLauchlan, 722 Genesee Ave., Cleveland. Cards will then be sent to each delegate. giving the name of the host or hostess, with directions for reaching the house to which they are assigned. Acceptances should be mailed not later than May 10th.

PROGRAMME.

Tuesday, May 16.

12:00 M.—Ministers' Luncheon at the Church.
Paper, "Unitarianism and the Revival Spirit," Prof. F. C. Doan, Meadville, Pa.
Discussion opened by Rev. F. C. Brown, Buffalo, N. Y.

2:30 P. M.—Reception at the Church to the Alliance Delegates, by the Cleveland Branch.

3:15 P. M.—Alliance Meeting, Miss Fanny Field, Cincinnati, presiding.
Invocation, Rev. Florence Buck.
Welcome from the Cleveland Alliance, Mrs. Arthur Bradley.
Greeting from the National Alliance, Miss Emma C.Low, Brooklyn, N. Y.
Paper, "The Alliance as a Factor in Missionary Work,"Mrs. Robert H. Davis, New York.
Paper, "Alliance Work in Illinois," Mrs. Abbie Bigelow Foote, Evanston, Ill.
Discussion, led by Mrs. Hiram Marks, Detroit, Mich.

8:00 P. M.—At the Church of the Unity.
Sermon by Rev. Fred V. Hawley, Chicago, Ill.
Informal reception in church parlors to the delegates.

Wednesday, May 17.

10:00 A. M.—Business Session.
Greeting to Delegates, Mr. L. E. Holden.
Address of President, Mr. Morton D. Hull.
Report of Secretary, Rev. Wilson M. Backus.
Report of Treasurer, Mr. Herbert W. Brough.
Written reports of five minutes each from the State Secretaries:
Minnesota, Rev. R. W. Boynton, St. Paul.
Illinois, Rev. Ernest C. Smith, Hinsdale.
Wisconsin, Rev. F. A. Gilmore, Madison.
Michigan, Rev. T. P. Byrnes, Kalamazoo.
Iowa, Rev. Mary A. Safford, Des Moines.
Ohio, Rev. C. S. S. Dutton, Salem.
Missouri Valley, Rev. Abram Wyman, Topeka.
Discussion: Some Problems Presented by our Form of Organization. Leaders, Rev. A. M. Judy and Rev. Leon A. Harvey.

1:00 P. M.—Intermission. Luncheon served at the church.

2:00 P. M.—"The Persistence of Personality," a paper founded upon F. W. H. Myer's book "Human Personality and Its Survival of Bodily Death," Rev. R. W. Boynton, St. Paul, Minn.
Discussion, led by Rev. Robert C. Bryant, Rockford, Ill.

3:15 P. M.—Does Christian Brotherhood Demand a New Social Order?" Prof. N. P. Gilman, Meadville, Pa.
Discussion, led by Rev. Charles Ferguson, Kansas City, Mo.

4:30 P. M.—Vesper Service, Rev. James Vila Blake, Chicago, Ill.

8:00 P. M.—Platform Meeting. "The Inevitable Permanence of Religion"—
a. "The Need of Liberty," Rev. A. M. Rihbany Toledo, O.
b. "The Genius of Unitarianism," Rev. W. H. Ramsay, Louisville, Ky.
c. "The Growing Ideal," Rev. Paul R. Frothingham, Boston, Mass.

Thursday, May 18.

9:30 A. M.—Devotional Meeting, Rev. F. M. Bennett, Lawrence, Kas.

10:00 A. M.—Sunday School Meeting, Rev. Edward A. Horton, D. D., President Unitarian Sunday School Society, presiding.
Paper, "Have We Outgrown the Sunday School?" Mr. Albert Scheible, Chicago, Ill.

12 M.—Final Business Meeting of the Western Unitarian Conference.

1:00 P. M.—Luncheon served at the church.

2:15 P. M.—Meeting in charge of the Y. P. R. U., Rev. A. M. Rihbany, Director for Ohio, presiding.
"The Young Man and the Church," Mr. Lee Barkenbus, Kalamazoo, Mich.
"The Young Woman and the Church," Rev. Marie Jenney Howe, Cleveland, O.
"How to Interest Young People in the Church," Rev. R. E. Ramsay, Humboldt, Iowa.

6:30 P. M.—Banquet.
Toastmaster, E. H. Cady, President Unitarian Club of Cleveland.
Speakers: J. C. Hodgins, Milwaukee, Wis.
E. A. Horton, Boston, Mass.
Marion Murdoch, Geneva, Ill.
M. M. Curtis, Cleveland, O.
F. A. Gilmore, Madison, Wis.

MEMBERSHIP IN THE CONFERENCE.

Any person may become a Life Member of this Conference by the payment of twenty-five dollars in one sum, and an Annual Member by the payment of one dollar.

Delegate Membership is acquired by certificate of appointment by any religious society or organization that shall have, during the previous year, contributed not less than ten dollars to the Conference. Such society or organization may be so represented by three general delegates, and one additional delegate for every thirty families. These delegates, together with all the officers of the Conference, or the State Conferences within its limits, and all missionaries at work within its limits, alone have the right to vote.

DIRECTORY.

The Church of the Unity is on the corner of Euclid and Genesee Avenues. From the Union Station, take any Euclid Avenue car and get off at Genesee Avenue.

There will be a reception committee at the church on and after the hour of 10 a. m., Tuesday, May 16th.

The ministers' luncheon will be held in the church dining room at 12 o'clock on Tuesday, May 16th. Plates are fifty cents each and must be ordered not later than

Monday, May 15th. Send name to Rev. M. O. Simons, 755 Genesee Avenue.

The closing banquet will be held under the auspices of the Unitarian Club, in the church dining room. Tickets are one dollar and may be procured from Mr. Carl Black, 36 Cornell Street, or at the church. Tickets must be procured by noon on Wednesday, May 17th. Guests will assemble in the church parlors at 6 p. m. Dinner will be served at 6:30.

AMONG THE CHURCHES.

St. Joseph, Mo.—Rev. Charles Ferguson has resigned the pulpit of Unity Church to devote all of his time to the Kansas City work. His resignation does not take effect until the last of June.

Fort Collins, Colo.—A new church building, practically finished, is the report from this point. The congregation is to be congratulated upon the beauty of the edifice which is said to excell any in the city. The Rocky Mountain Conference is to meet here in June, at which time the dedicatory services will take place. Mr. Gifford's good work has had a very tangible result.

St. Paul, Minn.—A Ground Breaking Festival was held by Unity Church people Saturday, April first. On this occasion the people gathered on the lot where the new church is to be built, and after services appropriate to the occasion, the first sod was turned which was a signal for general digging on the part of the children of the congregation.

Buda, Ill.—This society that was blessed so long with the ministrations of Father Covell of blessed memory, has again, after some years of union with Sheffield, a resident minister. Rev. August Kampmeier, late of the German Evangelical denomination, has been chosen to carry forward the work, and he is already actively engaged in forwarding the interests of our cause.

Chicago, Third Church.—Last month the contract for a new pipe organ was let. Mr. Weil has taken hold of the problems of this church with energy, and besides raising the money to half pay for the organ, Mr. Andrew Carnegie giving the other half, a new piano has been purchased for the use of the Sunday School.

Chicago, Ill.—Lincoln Center was occupied for the first time by All Soul's congregation on Easter Sunday. About the first of June a meeting of the Congress of Religion is to be held in the new structure, at which time the services of dedication will be held. Unitarians throughout the west will rejoice with Mr. Jones over the success which has attended his devoted labors. For many years this building will stand a monument to his enthusiasm for humanity. The gospel of Unitarianism is made concrete, under whatever name it may be by the activities for human culture and moral uplift that are to pulse within its walls.

Chicago, Ill.—Unity is to build! It was voted unanimously by the congregation to build somewhere in the neighborhood of Martine's Hall, where the services are at present being held. When the old building at Walton Place was sold many thought it meant the end of Unity Church, but under Mr. Hawley's leadership the scattered congregation has been gathered and new friends added. The exhibit of courage shown by this determination to build is a sure sign that the militant qualities of the Unitarians on the North Side are not dead nor dormant and presages much future usefulness. Unity is beginning to experience a return of its former prosperity, which it ever used to promote human welfare.

Alton, Ill.—The many witticisms that have been uttered and appreciative remarks that have been made upon the dignified and noble Unitarian Church building that crowned the bluff in this city can now be made no longer, for it with the many steps that led up to it are a thing of the past, and the spot where it once stood is a busy scene of labor where workmen are erecting a new edifice for the Alton congregation. A new building has long been the dream of the Alton church and now it is in a fair way of accomplishment. Whatever sentiment and admiration attached to the old structure gave way before its lack of utility. The new building promises to be homelike and useful.

Aurora, Ill.—It will be remembered by the readers of the *Christian Register* that about three years ago a young Baptist clergyman of Independence, Mo., left his church because he had come to entertain a larger view of religion and with his brave wife and little children went forth into the outer world to meet what fate had in store. Fate has been kind to them. They went to Meadville and for two years he studied in the Theological School, graduating in 1904. At this time the People's Church at Aurora was without a minister and the Western Conference Secretary got him a hearing, and he was at once called unanimously. This minister's name is Rev. Parker Stockdale, and his work in Aurora is moving with rising tide. Lately he has been preaching some remarkable sermons on the general subject of "Values" which are being printed by the local papers almost in full.

Lithia Springs Chautauqua.—Bro. Douthit is announcing his program for the season. It promises to be an unusually good one. The number of speakers and entertainers upon it who are liberal in religion is larger than common. The NEWS LETTER has not room to enter into an enumeration of the good things offered, but it can state that any one who wants a restful, healthful vacation among kindly folk, can find it at Lithia Springs. The natural beauties are very considerable and to city people have a welcome charm and wholesome effect. Bro. Douthit will make any of our Unitarian people who may care to go to the Assembly, July 29 to August 15, feel very much at home in either tent or cottage. His address is Rev. Jasper L. Douthit, Shelbyville, Ill.

Lincoln, Neb., All Soul's Church.—The congregations and the general church interests have been encouraging this winter. The Women's Alliance has been active, chiefly in ways of financing. There are three meetings a month—the regular business meeting, the social Kensington, and the working sections, this last being preparatory to the bazaar. The membership of the Alliance is now over eighty. A roll call is to be made at the next meeting, and a response is expected from or for every one who has been or now is a member. The S. S. has shown good work through the season. The most successful feature has been the talks to the adult class by professors from the university. The attendance at these meetings has averaged near seventy, many students and many persons from other churches have come to hear these addresses. Prof. E. A. Ross opened in the fall with a series along sociological lines. Prof. P. H. Grummann followed with a course on the religious teaching of Goethe in "Faust." Then came Prof. L. Fossler on "The Simple Life," and Prof. T. L. Bolton on the "Psychology of Religion," and Prof. E. L. Hinman on "Philosophy and Religion." These lectures from special students of the subjects, have been very interesting and profitable. The talks occupied a

half hour which was followed by ten or fifteen minutes of questions and remarks. The adult class is under the leadership of W. M. Morning, a prominent lawyer of the city. The S. S. superintendent is Mr. J. A. Sawyer, a well known and much respected attorney. A S. S. social at the hospitable home of the superintendent was a recent pleasant success.

Gimli, Manitoba.—The Icelandic Unitarians of the region about Gimli, and far to the south, held a convention here beginning Saturday, April 1. To show the distance that is traveled by the delegates and friends, we will state that Mr. M. Brynjolfson, Cavalier, N. D., attended the meetings. About thirty delegates and many friends of the movement were in attendance. Rev. Magnus J. Skaptason of Pine Creek, Minn., presided during the conference. On Saturday a social meeting was held during which nearly every delegate spoke. High praise is deserved by all of the speakers at this meeting because of their power in presenting the religious principles that had brought them together. The zeal manifested was very inspiring. The Icelanders are a most devoted people to any cause that enlists their sympathies. Unitarianism is proving no exception and great things may be expected from the brethren in this cause. At ten o'clock Sunday morning Mr. Skaptason called the convention to order and officers were elected, after which the president gave the annual address in which he set forth the problems confronting the Icelandic Unitarians. In the afternoon Rev. R. Petursson preached the sermon, which is reported to have been of a very inspiring nature. At the meetings following this the policy of combining the two papers was discussed, but the final outcome was that both were endorsed as expressing the views and having the confidence of the convention. A pleasing feature of the occasion was the presentation of a fine gold watch to Mr. Skaptason by his Gimli friends. The officers elected for the coming year are: President, Rev. M. J. Skaptason; vice-president, Hon. S. B. Brynjolfson; Secretary, Thorb. Thowaldson; assistant, Adolst Kristjansson; treasurer, Fred. Swanson; missionary superintendents, Grinar Olafsson, Magn. Peterson, Sigurd Sigurbjornsson, Albert E. Kristjansson. The next session will be held at Winnipeg, and may be called within a year from date. Two new settlements offering some inducements to a settled minister, asked in the meantime, till their wishes could be complied with, to be visited once or twice a year by a minister of the conference. The conference adjourned at 7 p. m. April 3rd. It is astonishing to those older in the faith to learn of the fervor of these Icelandic brethren who are willing to do so much for liberty in religion, and it ought to react as a stimulus upon us.

CONTRIBUTIONS FROM CHURCHES.

The work of the Western Unitarian Conference is made possible by the voluntary contributions of churches and individuals. Monthly acknowledgment will be made of receipts.

Buda, Illinois	$ 10.00
Burlington, Iowa	10 00
Chicago—All Soul's Church	25 00
Chicago—First Swedish	3 00
Cincinnati, Ohio	20 00
Cleveland, Ohio	200 00
Des Moines, Iowa	10 00
Fargo, North Dakota	6 21
Geneseo, Illinois	30 00
Geneva, Illinois	10 00
Hanska, Minnesota	8 00
Humboldt, Iowa	10 00
Hinsdale, Illinois	25 00
Illinois State Conference	40 00
Indianapolis, Indiana	10 00
Iowa City, Iowa	5 00
Jordan, Illinois	3 00
Kenosha, Wisconsin	5 00
La Porte, Indiana	50 00
Lawrence, Kansas	5 00
Lincoln, Nebraska	25 00
Madison, Wisconsin	25 00
Marietta, Ohio	15 00
Mattoon, Illinois	10 00
Milwaukee, Wisconsin	109 00
Ord, Nebraska	15 50
St. Joseph, Missouri	65
St. Louis—Unity Church	100 00
St. Louis—Messiah	88 00
St. Paul, Minnesota	40 00
Serena, Illinois	10 00
Sioux City, Iowa	10 00
Toledo, Ohio	20 00
From individuals—	
DuComb, Mrs. Frank, Hammond, Indiana	5 00
A Friend	10 00
Murdoch. Rev. Marion, Geneva, Illinois	2 00

The greater part of our churches send their contributions to the Conference after Easter Sunday, at which time the collection is taken. These contributions will be acknowledged in next month's NEWS LETTER. Our treasurer, Mr. Brough, wishes to have the churches respond as quickly as possible that his report may be complete before the meeting at Cleveland. Any delay will occasion confusion and may result in the contribution failing to find place in the current fiscal year.

THE SUCCESSFUL SUNDAY SCHOOL.

Not long ago the writer met a member of a so-called "sucessful" Sunday school. The school was in a city of some 15,000 people in the state of Ohio, and was conducted by a denomination that is noted for its conservatism. It had a membership of over five hundred, and its whole running machinery was in such order that great results were attained in the way of attendance and finance. The chief pride of the school, however, was in the young men's class, in which the enrollment was one hundred and ten, with an average attendance of eighty-seven. This result astonished me and I asked the secret of such success in an age when young men are not supposed to be over-fond of the church and Sunday school. The answer rather took away my breath. The teacher of the class is a local banker that has made some lucky investments in oil wells. One of these wells that was particularly promising he set aside for Sunday school purposes. He did not present it outright to God's cause, but used it as a lure to entice the young men of the city within the gospel sound. He capitalized this well and issued stock to the members of his class on the instalment plan, so much to be paid each Sunday, and the stock to be cancelled for non-attend-

ance, unless a good excuse could be given. The stock is quite valuable and therefore it is eagerly sought. The thought that occurred to me when I heard about this class was, what would happen to it if the well went dry? It does not seem to be founded upon a well-spring from on high from which flows the waters of life, but from a well-spring below from which flows the taint that has made some modern preachers agree with Paul that "the love of money is the root of all evil." But this scheme has made this a "successful" school; it is the envy of the other churches in the city because, though they use similar methods, they are not so successful.

One reason why this plan was so startling to me was that I have a friend whose Sunday school is not very flourishing and he told me, as I thought in jest, that he proposed to pay each child that attended ten cents each Sunday. In this manner he proposed to secure a "successful school. Since learning about this Ohio school I am not so sure as I was that he was jesting with me. Now does not this prove that the attitude of the church of to-day is wrong? When we see it pushed to an absurdity we realize that the anxiety of those who have religious affairs in hand is pitiful. It is anything to get a crowd, to make a showing, to be "successful." If there is trouble in a neighborhood it is sure to be visited on the church. No matter how great the trouble, if Mrs. A., who is of high social standing, gives a reception, the contending parties will all be present, for by staying away no one would feel their spite, it would react on themselves. It is not so in the church, however. To stay away from it will hurt some of those toward whom spite is felt because it will injure the church for which they care.

If the time has come when the church and Sunday school do not mean places where there is so much of value to be had that they are indispensable; if the time has come when attendance must be bribed, then are they really worth while?

On the programme for the Cleveland Conference there is one subject of especial interest. It is, "Have We Outgrown the Sunday School?" When the "successful" school is created by questionable methods, is it not time to say "yes?" That children are indifferent to it, that parents use it as a cause for not giving religious instruction at home; that it separates parents and children in religion until there is no common worship, are heavy indictments which it must answer and upon its ability to seek higher ideals than "success" rests its future. That there are schools upon a plane that ignores numbers and strives for excellence is true, but they are few in number. Their quality, however, is that of those above price, and their tendency not to separate the home but to make it a unit in worship. This is the really successful Sunday school. —W. M. B.

COMMUNICATION.

EDITOR WESTERN CONFERENCE NEWS LETTER:

Dear Sir: I read with much pleasure the suggestion made in your last issue by Mr. Dodson, that as young people come to the age when they would naturally be interested in the Bible and religious study, the parents make it their duty to guide them in the best way.

Mr. Dodson suggests appealing to the minister for aid and I would say amen to that, but I would go a step farther and suggest to those parents who have no minister to whom to go, that they can find most helpful material in the valuable tracts so generously donated to all by the American Unitarian Association from their headquarters in Boston.

Any parent wishing to adopt this suggestion can procure a classified list of these tracts at the Boston or Chicago headquarters, and can select such as may be suited to his purpose. An hour or two every Sunday afternoon might be devoted to this study with pleasure and profit.

It might be well for the parents to read first Pres. Eliot's "What Unitarian Parents can Teach their Children;" Mr. Smith's "Religious Training of Our Young People;" Ames' "Unitarianism as a Character Builder;" Savage's "The Church and the Young People," etc.

A few introductory lessons could be given from some historical tracts such as Crooker's "Unitarian Church;" E. E. Hale's "Unitarianism" and "Unitarianism and Original Congregationalism in New England;" and from some of the clear and brief statements of our belief, "What Unitarians Believe," by Wendte and by Sunderland, both including lists of many noted Unitarians; "Our Beliefs," by Bixby; "Why I Am a Unitarian," by Clarke, etc.

These could be followed by those on especial topics such as the Bible by Revs. Clarke, Tilden, Toy, Fenn, Sunderland; Pearson's "Open Inspiration;" also God, Jesus, Trinity, Atonement, Immortality, Heaven, Hell, all written by some of our best minds.

Books for the further study of these studies may be obtained from the loan libraries of the Woman's Unitarian Alliance in many of our churches.

—FRANCES LEBARON.

ALLIANCE NOTES.

The Associate Alliance of Chicago will meet Thursday, May 4th, at 11 a. m., with the Hinsdale Branch. There will be a report of the Religious News Committee, also a paper on "John Milton as a Religious Reformer" by Mrs. Lewis Williams. Box luncheon at one o'clock.

THE CHICAGO ASSOCIATE ALLIANCE.

The fourth meeting of the season was held Thursday, April 7, with the Unity Church Branch, the president, Mrs. Dudley, in the chair. Miss French gave a report of the philanthropic activities throughout the country. The subject for the day, "Some of our Missionary Opportunities As Unitarians," was in the hands of Miss Le Baron, under whose efficient direction the Post Office Mission work in Chicago has taken a new lease of life. Miss Le Baron prefaced her address by reading the "Calf Path," by Samuel Walter Foss, no doubt to press home the need here and now of more missionary zeal on the part of Unitarians. They, knowing

> "—men are prone to go it blind
> Along the calf paths of the mind,"

have the wherewithal to help straighten those paths.

The absence of creeds in the early Congregational churches, the later split along theological lines, and with the latter the desire of Unitarians of that date for cooperation rather than separation, suggested reasons for the somewhat tardy development of a strong missionary spirit on their part.

The lack of guidance of the young in matters religious was deplored, especially in view of the careful attention given to other subjects bearing directly upon daily life, arithmetic for example. A lukewarm faith is too often the consequence, and when marriage comes, a transfer into the ranks of orthodoxy is frequently and easily effected with no sense of anything important having happened. This led to the speaker's first "opportunity," the encouragement of social life among the young people of our denomination with the possibility

of marriage where there is some common ground of religious belief.

A second opportunity is the Cheerful Letter Exchange, organized not so much for a religious purpose as to bring, through letters and general literature, something of the outside world to invalids and other shut-ins. It offers a very attractive field to the young, who are, or might think themselves to be, unequal to the Post Office Mission work.

The latter was the third opportunity named, first actively taken up twenty-five years ago, and by an invalid, a lady who was an ardent member of the Unitarian church in Cincinnati. This enthusiasm spread to the East where it became a well-organized and efficient means of diffusing the Unitarian faith. Chicago in years past has done considerable of this work and now, after a period of comparative inactivity, has taken it up again with much earnestness. Some practical suggestions were made as to the conduct of the work, in part results of the experience of Eastern Branches. One point made was that the reverent nature of our theology should be emphasized.

The last opportunity, and this was brought to the very earnest consideration of the meeting, was that Unitarians themselves should become better acquainted with the history and principles of Unitarianism. A systematic study in this direction was urged as being full of interest and holding within it much of helpfulness to the individual and to the denomination at large.

Reports were then heard from several Branches as to their work in the Post Office Mission and the Cheerful Letter Exchange. One Branch, that of the Third Church, had received forty-three answers to two advertisements of sermons inserted in a magazine. In response to a suggestion in Miss Le Baron's address, Mrs. Delano made a motion that the Associate Alliance at its coming annual meeting add a chairman of the Cheerful Letter Exchange to its present list of officers. This was seconded and carried and the meeting adjourned for luncheon and the usual pleasant social hour.

MARIAN M. LEWIS, Sec'y.

NEW TABLES OF STONE.*

It is the common implication in discussions of the supposed conflict between science and religion that the two are naturally hostile, so that the more scientific one's thinking becomes, the less religious his feeling will be. Following the lead of Comte, it has been the confident belief of many that the further progress of science would mean the gradual retreat of religion from the field. And this fear has not been unknown in regions of strict orthodoxy in other respects; as for example in the recent anachronism of the league organized to save the Bible from the assumed destructive results of scientific study.

The most effectual disproof of this false divorce of faith from knowledge is to be found in those men who have assimilated to their original religious insight and impulse the rich results of the scientific method. So far from science having cramped their horizon and stunted their soul's advance, it has rather been to them "an ampler ether, a diviner air" than any known to traditional theology. Not many of these men are to be found in pulpits, for the reason that few churches have been brave and far-seeing enough to give them the freedom of their wings. John Fiske was one such, an itinerant lecturer most of his days; and J. Allanson Picton, author of that remarkable book, "The Mystery of Matter," and English member of Parliament, was another. A third, in every way worthy of ranking with these, is our own Henry M. Simmons, now for some twenty-four years minister of the First Unitarian Church in Minneapolis.

On the way to the last Unitarian National Conference, I met on Eastern woman who told me that she wanted especially to hear Mr. Simmons, who was to speak at one of the sessions. She had understood that he was very radical, and was afraid she might not like him. I wondered afterwards what impression his paper on, "The Cosmic Roots of Religion," made upon her. It was radical, in that it really went to the root of the matter; but it was also splendidly conservative of all genuine fruits of the religious spirit, even in the forms of life below man. Withal the deep, clear thought was so perfectly expressed, and showed a mind so attuned to "the everlasting reality of religion," that all doubts of the speaker's reverence and true piety of heart must have been dispelled. The impression of radicalism was undoubtedly owing to the idea that scientific thinking is destructive of spirituality; yet anything but a destructive radicalism was there.

The society to which Mr. Simmons has ministered all these years has lately pursuaded him to publish a volume of such sermons as he has habitually given them. The paper just referred to appears as one of the fifteen "essays" as they are called with something of a mistaken modesty, as it appears to me. But whether essays or sermons, they are unique, and reveal the man who produced them. "Crystalline" is the word that comes most naturally to mind as descriptive of the style, while the matter is less easy to compress into an epithet. What Mr. Simmons has done is to take the thoughts that are central to all rational, ethical faith, and give them a setting in the new universe revealed to us by science. The result is a transfiguration. "New Tables of Stone," "New Leaves of Scripture," "An Old Parable Extended" are fitting titles. We seem to have here the sort of teaching Jesus would have been apt to give, if his mind had been filled with the images of the twentieth, instead of the first, century. Perhaps nothing more than this need be said. A more inspiring, noble and reconciling book of sermons has not been published in America. It is a book for Unitarians to be proud of, because no body of churches but our own could have given rise to it. It is a book that will be surer of its constituency fifty years hence than now. So it will live, to tell the future that the age which accepted Darwin and Spencer as the preachers of a new gospel of science still held fast to and glorified with all its added knowledge the old, eternal gospel of righteousness and love and peace.

—RICHARD W. BOYNTON.

*New Tables of Stone, and Other Essays, by Henry M Simmons. Boston, James H. West Co., Pp. 328. $1.50.

*LETTERS FROM AN OREGON RANCH, BY "KATHERINE."

A more delightful, bright and interesting description of pioneer home building it would be hard to imagine. To those who know "Katherine" to be a refined and cultured woman of Unitarian faith, who has isolated herself in the wild beauties of nature which she loves and so beautifully describes, and who know that these letters are real letters to her friends, the book will have a personal interest. To those who have not this personal interest the letters will make their own way by the charm of their style, and their overflowing optimism and bright good nature. They are as unique as "Elizabeth and Her German Garden," and rather more natural and much more American.

A. C. McClurg & Co. April, 1905

DR. MARTINEAU'S LIFE AND WORK.

A centennial tribute to the life of this great man is put forth by Mr. and Mrs. Sunderland. In a brief form a sketch of his life is given by Mr. Sunderland in his usual graphic style. This forms an introduction to the second and larger of the two parts of the book in which Mrs. Sunderland gives a rèsumé of the results of his thoughts upon the great subjects which pertain to religion. She is thoroughly prepared for this kind of work by her studies which led to the degree of Doctor of Philosophy. Probably no one in America has given more sympathetic consideration to Martineau's writings than Mrs. Sunderland. The little volume (136 pages) amply proves her insight into his spirit and meaning and her power to express it clearly in very limited space. The book is timely and should receive a hearty welcome. It may be had from this office. Cloth 75 cents; paper 50 cents.

DIRECTORY.

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M. Rev. George R. Gebauer, Third and Alby Sts.

Ann Arbor, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. Without minister.

Buda, Ill.—Union Christian Society. Hour of service, 10:45 A. M. Rev. August Kampmeier.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M. Rev. Hedley Hall, Moline, Ill.

Chicago, Ill.—Church of the Messiah, Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Unity Church, Martine's Hall, 333 Hampden Ct. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service 10:45 A. M. Rev. Fred Alban Weil, 1570 Monroe St.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1017 Sheffield Ave.

Cincinnati, Ohio.—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 755 Genesee Ave.

Colorado Springs, Col.—All Souls' Unitarian Church, Dale and Tejon Sts. Hour of service, 4 P. M. Without minister.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Arthur M. Judy, 1708 Perry St.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.

Denver, Col.—Unity Church, Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Mary A. Safford, 1427 High St.

Duluth, Minn.—First Unitarian Church. Hour of service, 10:45 A. M. Rev. Harry White, 1207 E. Superior St.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fargo, N. Dak.—First Unitarian Society of Fargo, Ninth St. and Second Ave., South. Hour of service, 11 A. M. Rev. William E. Ennis.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M. Rev. F. K. Gifford, 117 S. Whitcomb Ave.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 10:45. Rev. Marion Murdoch.

Gimli, Manitoba.—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. No services.

Greeley, Col.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45. Rev. C. F. Elliott, 817 Fifth St.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M. Rev. Ernest C. Smith.

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Robert Ewart Ramsay.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev. Elmer E. Newbert, 318 E. Nineteenth St.

Iowa City, Iowa.—All Souls' Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward, Ph. D.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Thomas P. Byrnes, 1019 W. Kalamazoo Ave.

Kansas City, Mo.—All Souls' Church, University Bldg., Ninth and Locust Sts. Hour of service, 11 A. M. Rev. Charles Ferguson, 3925 Oak St.

Kenosha, Wis.—First Unitarian Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 368 Market St.

Keokuk, Iowa.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. Adolph Rossbach, 317 N. Fourth St.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1140 Ohio St.

Lincoln, Neb.—All Souls' Church, Twelfth and H Sts. Hour of service, 10:30 A. M. Rev. J. Lewis Marsh, 1210 D St.

Louisville, Ky.—Church of the Messiah, Fourth Ave. and York St. Hour of service, 11 A. M. Rev. William H. Ramsay, 1616 Fourth Ave.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. J. C. Hodgins, 682 Astor St.

Minneapolis, Minn. First Unitarian Society. Hour of service, 10:45 A. M. Rev. Henry M. Simmons, 803 Mary Pl.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M. Rev. Hedley Hall.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M. Rev. J. H. Palmer.

Mount Pleasant, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. and 7 P. M. Without minister.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb.—Unity Church, Seventeenth and Cass Streets. Hour of service, 10:45 A. M. Rev. Newton Mann. P. O. Box 63.

Orb, Neb.—People's Unitarian Church of Ord. Hour of service, 11 A. M. Rev. Reuben Shaw Barrow.

Pueblo, Colo.—Unity Church, Cowet and Ninth Sts. Hours of service, 11 A. M. and 8 P. M. Rev. G. H. Rice, 819 Court. St.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. Charles W. Pearson, 212 S. Twelfth St.

St. Joseph, Mo.—Unity Church, Ninth St., between Edmond and Felix Sts. Hour of service, 8 P. M. Rev. Charles Ferguson, 3925 Oak St., Kansas City, Mo.

St. Louis, Mo.—Church of the Messiah, Garrison Ave. and Locust St. Hour of service, 11 A. M. Rev. John W. Day, 320 Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 2110 Waverly Pl.

St. Paul, Minn.—Unity Church, Wabasha St. and Summit Ave. Hour of service, 11 A. M. Rev. Richard W. Boynton, 414 Ashland Ave.

Serena, Ill.—Pleasant Hill Church. Hour of service, 10:45. Supplies.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service 7 p. m. alternate Sundays.—Rev. B. A. Hills.

Sioux City, Iowa.—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. J. D. O. Powers, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 2416 Fulton St.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. Abram Wyman, 105 Greenwood Ave.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Peturrson, 785 Notre Dame St.

Winnipeg, Manitoba.—All Souls' Unitarian Church, Manitoba Hall. Hour of service, 7 P. M. Rev. H. F. M. Ross, 297 Redwood Ave.

"Let us all join hands and help, for today we are alive together."

NATIONAL ALLIANCE OF
UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Charles T. Catlin, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty-fourth St., New York.

Vice-Presidents—Miss Fanny Field, 3635 Reading Rd., Cincinnati, Ohio; Mrs. Emma Noble Delano, 6531 Yale Ave., Chicago, Ill.; Mrs. David Utter, 1557 Logan Ave., Denver, Col.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, coöperation and fellowship.

THE CHICAGO ASSOCIATE ALLIANCE OF
UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Mrs. E. C. Dudley, President, 1619 Indiana Ave., Chicago.

Miss Marian M. Lewis, Secretary, 37 Ashland Blvd., Chicago.

Miss Frances Le Baron, Chairman of Postoffice Mission, 32 Woodland Park, Chicago.

Composed of the Branches in Church of the Messiah, Unity Church and Third Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati.—Cincinnati Branch, First Congregational Church. President, Miss Fanny Field, 3635 Reading Rd.; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

Cincinnati.—Unity Branch. President, Mrs. Mary S. Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. E. A. Stevens, 2036 Broadway; Secretary, Mrs. Martha M. Tuttle, 44 Mt. Union St. Meetings every Friday at 2 P. M.

Marietta.—Marietta Branch, First Unitarian Church. President, Mrs. Helen Morgan, 432 Fifth St.; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. M. V. Bonsall; Secretary, Miss Muriel Tatem, 83 Tenth St. Meetings alternate Saturdays at 2 P. M.

Toledo.—Toledo Branch Woman's Alliance. President, Mrs. J. E. Gilson, 302 Columbia St.; Secretary, Mrs. F. L. Geddes, 2202 Fulton St. Meetings first Monday of each month at 10 A. M.

MICHIGAN.

Director, Mrs. Hiram Marks, 57 Sibley St., Detroit.

Ann Arbor.—Ladies' Union, First Unitarian Church. President, Mrs. W. H. Pettee, 554 Thompson St.; Secretary, Mrs. Frank Leverett, 312 N. Thayer St. Meetings every Wednesday at 2:30 P. M.

Brooklyn.—Woman's Alliance, People's Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Mount Pleasant.—Ladies' Union, First Unitarian Society. President, Mrs. Dr. Getchell; Secretary, Mrs. A. Borden. Meetings alternate Tuesdays at 2 P. M.

Sherwood.—Women's Alliance. President, Mrs. Maude L. Seymour; Secretary, Mrs. E. J. Swain. Meetings first Thursday of every month at 2:30 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. E. E. Newbert, 318 E. Nineteenth St.; Secretary, Mrs. H. B. Heywood, 1004 N. Jersey St. Meetings first Monday of each month at 3 P. M.

ILLINOIS.

Director, Mrs. Abby Bigelow Foote, 1622 Oak St., Evanston.

Alton.—Anna D. Sparks Society. President, Mrs. A. H. Wuerker, 311 Prospect St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Miss Belle Macfarland, 220 E. Forty-eighth St.; Secretary, Mrs. Frances P. Allore, 1025 Fine Arts Bldg. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. James L. Rowe, 5 Chalmers Pl.; Secretary, Mrs. H. F. Griggs, 1127 Montana St. Meetings every Tuesday at 11 A. M.

Chicago.—Branch of Third Unitarian Church. President, Mrs. E. N. Delano, 6531 Yale Ave.; Secretary, Mrs. W. C. Clark, 921 Walnut St. Meetings every Tuesday at 10 A. M.

Evanston.—Branch Alliance of the Church of All Souls. President, Mrs. Alexander Clark, 926 Judson Ave.; Secretary, Mrs. George C. Richardson, 1406 Chicago Ave. Meetings twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President, Mrs. E. E. Taylor; Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. Emma Beebe; Secretary, Mrs. J. Niles Wheeler. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. B. B. Carter; Secretary, Mrs. F. F. Temple. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. Charles Dimick, 433 Sixth Ave., North. Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. A. H. Norman, 1206 Ninth St., South, Minneapolis.

Adrian.—Adrian Branch. President, Mrs. W. J. Thompson; Secretary, Mrs. Eva C. Tinnes. Meetings every Thursday at 2:30 P. M.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. H. V. Goetchins, 5137 London Rd.; Secretary, Mrs. H. C. Marshall, 2302 E. Fifth St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. V. I. Voorhees, 2302 E. Twenty-fifth St.; Secretary, Mrs. M. P. Hobart, 501 Forest Ave. Meetings first Wednesday of each month at 2:30 P. M.

St. Paul.—Unity Church Branch. President, Mrs. C. H. Clark, 467 Holly Ave.; Secretary, Miss Delie E. Chaney, 604 Rondo Heights. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Mary G. Upham, 146 Martin St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. F. C. Hannahs, 368 Market St.; Secretary, Mrs. F. J. Gottfredsen, 210 Deming St. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. Oliver P. Watts, 306 Lake St. Meetings second Wednesday of each month at 3 P. M.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 689 Stowell Ave.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Pl. Meetings second Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. Clara B. Bills, 1003 Perry St.; Secretary, Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July. Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Gazelle Stevens Sharp. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Mrs. B. F. Shambaugh, North Clinton St.; Secretary, Mrs. Lizzie Cheney-Ward, 228 N. Clinton St. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. W. J. Roberts, 723 Orleans St.; Secretary, Mrs. Emma S. Heller, 1112 High St. Meetings Monday afternoons.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenandoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. J. D. Stevens, 3112 Garfield Ave.; Secretary, Mrs. Frederick Smith, 219 W. Armour Blvd. Meeting every Friday at 2 P. M.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. H. N. Robinson, 2741 Penn St.; Secretary, Miss Emma L. Ransom, 321 N. Tenth St. Meetings every Wednesday at 2:30 P. M.

St. Louis.—Eliot Society. President, Mrs. John W. Day, 320 N. Newstead Ave.; Secretary, Mrs. Rufus A. Lewis, 4334 Laclede Ave. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Charles V. Mersereau, 3830 Shenandoah St.; Secretary, Mrs. Branch H. Colby, 3934 Shenandoah St. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

NEBRASKA.

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. M. W. Ensignm, 1005 E St.; Secretary, Mrs. C. R. Mawe, 1705 N St. Meetings first Wednesday of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. W. W. Smith, 987 W. Twenty-fifth St.; Secretary, Mrs. William Alderson, 3855 Seward St. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle, People's Unitarian Church. President, Mrs. E. M. Foster; Secretary, Mrs. George A. Parkins. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. John Boyd Davis, 1255 Lincoln Ave. Denver.

Denver.—Unity Church Alliance. President, Mrs. David Utter, 1557 Logan Ave.; Secretary, Mrs. Wm. E. Hutton, 2346 Gilpin St. Meetings every Thursday at 2:30 P. M.

Fort Collins.—Unity Circle, Unity Church. President, Mrs. T. A. Gage; Secretary, Mrs. Ida Warren. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. J. B. Ware, 209 W. Eleventh St.; Secretary, Mrs. Heber Rice, 819 Court St. Meetings second Wednesday of each month at 2:30 P. M.

A Directory of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke, Miss Belle, Mendota, Ill.
Bradford, Mrs. Mary D., Stevens Point, Wis.
Butler, Mr. D. B., Frankfort, Mich.
Day, Mr. J. B. P., Castana, Iowa.
Du Comb, Mrs. Frank, Hammond, Ind.
Forbes, Mrs. Clara S., Champaign, Ill.
Hatch, Mrs. Isabel, Springfield, Ill.
Holden, Mrs. Hannah, Manly, Iowa.
Hawley, Mrs. Robert, Warren, Ill.
Marsh, Mr. J. E., Big Rapids, Mich.
Marshall, Mr. G. M., Kilbourn, Wis.
Munsell, Dr. L. S., Beaver, Okla.
Porter, Dr. H. L., Seneca, Mo.
Richardson, Mrs. Victoria, Princeton, Ill.
Shea, Mrs. L. C., Danville, Ill.
Smith, Mrs. S. A., Excelsior Springs, Mo.
Spear, Mrs. Susan S., Riverside, Ill.
Turner, Dr. A. B. S., Colfax, Iowa.
Williams, Major Chas. H., Fennimore, Wis.